

UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Editorial.

A MAN'S character is his religion.

THE holy of holies, never yet antiquated, is a loving heart.

PRINCIPLES never decay, time measures not the eternal soul.

HE alone believes in Christ who is ever growing Christ-like.

IT is a great deal easier to die splendidly than to live patiently.

"WE should so live that the garment which fits us to-day will be too small to-morrow."

HE only is a true home-maker and worthy patriot who out of a consecrated life can say "the world is my country and to do good is my religion."

ONCE we come into a sense of the reality that is unity, that is integrity, that is progress, we find the abiding, abounding God; here is a foundation of faith that will not crack nor crumble.

FRANCES POWER COBBE contributes an article on "Secular Changes in Human Nature," to the April *Forum*, tracing the evolution of the natural passions and motives that enter into man's character, from the lowest stage of existence to the present.

A VERY pretty feature of Washington life, so full of artificiality on the social side, and of dry formalism on the business side, are the Easter sports of the children. Every year the White House grounds are yielded to the children on Monday after Easter, who amuse themselves with the game of egg rolling on the sloping hillocks back of

the Presidential mansion. This has become one of the regular pastimes of the little folks at the national capital, and is heartily enjoyed by participants and spectators.

ALL prayer, all belief and all tearful sympathy give us a poor conscience, and make us blind helpers to the world, unless we have the thinking brain, the mind alert to the truth, an intellect in league with the growing thought of a growing world.

THE only church that abides is the Universal church, whose floors are laid in integrity, whose pillars are love; whose rafters are trust, whose altars are shaped by reverence. In this church, service is the communion cup, truth the sacred bread.

THE National Conference of Charities has published a book containing the full proceedings of that body at its annual meetings since its organization. The price is \$1.50, and all interested in the practical discussion of the subjects connected with social science, in all its departments, will be glad to procure a copy. The work is edited by Mrs. Isabel C. Barrows, and orders for the book should be addressed to her, 141 Franklin St., Boston.

Is not our controversy over the question which is the "broader," a Christian basis of fellowship or a strictly undoctinal basis, due to a failure to distinguish between what the logicians call "intension" and "extension"? The intension of a notion means the number of qualities for which it stands; the extension, the number of objects to which it applies. Obviously the greater the intension, the less the extension, and *vice versa*. Intensively the word "robin" means more than the word "bird"; it connotes a larger number of qualities. Extensively, the word "bird" means more than the word "robin"; it includes a larger number of animals. So as regards intension, the Christian basis of fellowship means more than an undoctinal basis; it stands for a larger number of beliefs. As regards extension, the undoctinal basis means more; it opens the door to a larger number of people. When Dr. Clarke wrote "Christianity includes ethics, but ethics does not include Christianity" he was using words *intensively*; when some of us maintain that the "ethical" basis is more inclusive than the Christian basis, we are using the words *extensively*. I opened my eyes in astonishment a few months ago to hear one of our leading Unitarian clergymen plead for the Christian basis as the "broader" basis. He was an intelligent man, however. I assumed that he must mean something, and so I kept pondering his words until it dawned upon me that he was speaking the language of "intension" while I was thinking the language of "extension."

H. D. M.

THE Christian denomination or "Disciples" share with other sects, the movement toward broader thought and fellowship. Of course the guardians of the faith, "the hold-fasts" as Dr. Bellows called the conservatives, suffer the usual throes of distress. The affair of the Rev. R. C. Cave, of St. Louis, who walks out of the Central church with sixty members, to found a new church, which shall be free enough to listen to some of the results of modern New Testament criticism, furnishes the text for many an editorial and sermon. The *Christian Standard* (Cincinnati) calls on the elders everywhere to do their

duty. This "new basis," of "conscientious conviction," it looks upon as pretty poor stuff to found a church on. "This arrogant opinionism is working ruin and desolation in many churches." The "gospel of conscience" will not do "as a basis of union on the one hand and as a test of fellowship on the other." This would allow "the Buddhist and the Agnostic [to] sit down by the side of the Christian," at the Lord's supper.

The Christian's Creed has a certain exclusiveness, even if it be the Scriptures. A Christian must be able to say with Peter, "Thou art the Christ, the Son of the living God." The authority of the Old and New Testament must in no wise be impugned. "In the broadest sense then, the whole Bible is our Creed, and he who denies any part of it has to this extent denied the faith."

It is altogether likely that another generation, unless shut up in some desert cloister, will be shy of making such statement. If not, it will organize secession among its most intelligent young men.

THE WESTERN CONFERENCE IN WISCONSIN.

A CARD.

The editorial on "The Need in the West," published in the UNITY of March 22, it seems to me, has not dealt quite fairly with "the officers of the Wisconsin Conference." As an individual member of the Western Conference and a thorough believer in its basis of fellowship, I wish to call attention to the fact that at no session of our State Conference which I have attended, and I am informed at none held within the last eight years, has any action been passed or introduced proposing any change in its relations with the Western Conference, while leading members of the latter have been frequently invited to attend and participate in the Wisconsin meetings. And let me add that I have been on terms of the closest personal intimacy with the officers of the Wisconsin Conference ever since the passage of the Cincinnati resolutions. And while some of them in private conversation have not disguised their regret over that action, and have held aloof from the Western Conference, as was clearly their individual right to do, no one of them has uttered a word with the apparent intent to influence my own course or dissuade me from giving the Western Conference my personal support.

HENRY DOTY MAXSON.

MENOMONIE, WIS., March 25, 1890.

We gladly print the above card from our associate and fellow-worker and recognize in it that love of fairness as well as that interest in the Western Conference problems which characterize him. We are also glad of the help it gives us in trying to state the case once more as it seems to us.

We did not write the sentences in question without deliberation. The Wisconsin Conference was perhaps the first Unitarian organization in this country to declare for the position openly taken by the W. U. C. in Cincinnati in 1886. As far back as 1873, thirteen years before the Cincinnati Conference, the Wisconsin Conference did declare "that it held the name Unitarian in no narrower sense than that of an effort to unite the best methods and spirits in all denominations under a peace that may become universal." A year later it again officially expressed the hope that no Unitarian organization "would reject from its list any honest man for his opinions," and it further "resolved that the time had come to overlook all religious names whatever and to unite everywhere in a common effort for the encouragement of manliness, sincerity and purity in life and justice and honesty in the State." In this spirit and with the closest intimacy with the activities of the Western Unitarian Conference, all the churches of Wisconsin now existing, except the two churches in Mr. Maxson's diocese and the work represented by Mr. Owens in the north, which have been organized recently, continued in closest fellowship and most intimate co-operation with the Western Unitarian Conference, the secretaries of the two conferences exchanging courtesies and

work, the one reporting freely to the other. Now Mr. Maxson well says above "no action has been taken at any session of the conference to change this relation in any way." And yet in 1888 the secretary of this State Conference declined to furnish any data to the secretary of the W. U. C. for his annual report, on the score that "our conference is not directly affiliated with your body;" and in the practical administration of the work of the State Conference, its president and secretary, as is well known, have worked on that theory, and in the semi-official papers read at Chicago and Philadelphia last fall they emphasized the fact that the work in Wisconsin had been carried on quite independent of any help from outside except what it received from the A. U. A., although all this time post-office mission workers, Sunday-schools, Unity Clubs and the isolated reader and student, as well as various incipient Sunday circles, were receiving a large amount of their material and inspiration through the work and workers represented at the headquarters in Chicago. This would have been impossible were it not for the W. U. C., and will cease the moment executive functions are abandoned by the W. U. C., or continued on a narrower basis. At this very time Janesville, Monroe and Helena Valley are being ministered to through the help of the W. U. C. and are in active co-operation with that body. In other words the officers of the Wisconsin Conference by their attitude, which as individuals they had a perfect right to take, have succeeded in diverting most of the support which used to come from Wisconsin to the W. U. C., although the work of this organization and its co-ordinate activities in Chicago are still an essential part of the life of the Wisconsin Unitarians. Probably the largest popular gathering in that state each year is the annual Grove meeting at Helena Valley, a direct outcome of the W. U. C. and its supporters. We think this alienation of funds has not even materially increased the money raised for home conference work in the state. At the Wisconsin state conference, held in Milwaukee in 1888, the only figures we can command, the whole amount reported as raised for the state work by the churches in that state during the year, did not equal the amount raised by one of the Wisconsin churches for the Western Conference in some of the years immediately preceding. In all this we cast no reproach and make no criticism upon the motives of the diligent workers there, but simply to illustrate the point we tried to urge in the editorial in question, viz., that the issue forced upon the W. U. C. at Cincinnati, is not a local one, but a national one. It is not a matter which concerns itself with only a few churches, who at the outset accepted the challenge and have carried on and intend to carry on the present activities at 175 Dearborn street. These activities are the *minimum* consistent with the life and success of the position. The Wisconsin Conference, as such, and most of its churches have tried to maintain the position that most of the Unitarian churches in the east and several other of our churches and ministers in the West attempt to maintain, viz., that of indifference, or at least, of non-participation, in this altogether important struggle. The writer of the above card says, "the Wisconsin conference practices the policy that the W. U. C. has formulated, but to engage in any

controversy over the matter until that policy is arraigned, or a practical issue arises, seems folly. In that event I should favor the formal adoption of a platform like that of the W. U. C. Is it possible that the political line which separates Illinois from Wisconsin is high enough to stand between our Wisconsin brothers and sisters and responsibility in this struggle to maintain openly what is the private boast of their individual societies and individual ministers? Can they effectually push on the highest missionary work by refusing open fellowship in that struggle which makes the need of the liberal church most imperative? Can the prophetic voice be heard, while "mum" is the word? Is money more valuable than openness of speech, more valuable for missionary work? The parishes not only in Wisconsin, but in Massachusetts, ministers and laity, must sooner or later face this question, and we know not how much longer either side can conscientiously refuse to recognize this fact.

This is no quarrel of individuals, it is not a quarrel at all. The good brother from Menomonie writes, "I want the privilege of standing shoulder to shoulder with you in the advocacy of what we think to be the best idea of church and conference fellowship." That question was forced upon the Unitarian denomination, not through the wishes of the majority at Cincinnati; but it is upon us and any work that may be necessary to do at any given place, or by any visible organization is of secondary value compared to this. This is the irrepressible question not of Unitarianism alone, but it is the burning line towards which all the denominations in Christendom are tending. Can a religious organization be maintained on an inner and not on an outward bond of association? Will it be a life purpose or a creed thought? Because the W. U. C. seems to stand on the pioneer line in this affirmation, we believe in it, and we call upon the friends in Wisconsin, Massachusetts and, if any are there to be found in Yucatan, to choose on which side they will stand in this matter.

"Once to every man and nation comes the moment to decide
In the strife of Truth with Falsehood for the good or evil side.
Some great cause, God's new Messiah, offers each the bloom or blight."

The Unitarian movement has brought us to this interesting and noble test. Are the Unitarian churches ready for it? Will they meet it? If not, the sceptre of the coming church must pass to other and more worthy hands. Brethren, where are we standing? In which direction are we facing? What are we here for?

NO GOOD THING IS FAILURE.

In the latter half of the seventeenth century there lived in a little town in northern Italy a quaint maker of violins. Year after year he brooded upon the mysteries of his craft. Everything that entered into the secrets of his art he dwelt upon with loving care. All the woods of the Swiss mountains he tried, the intestines of all the animals he stretched for strings, the quality of the hairs found in different horses' manes he tested, and the number of hairs it was fitting to put into the bow he counted an element; every little piece of wood for the interior he measured, weighed, polished, until at last he lifted the humble craft of a lute-maker to the dignity of a fine art; and a Stradivarius violin became as much sought after and brought about as much money as a painting of Raphael's. Content and diligent he toiled, making his last violin at ninety-two years of age, sustained in all this diligence with the thought not of fame or pay or success, simply with the hope of making a perfect violin, that when the great masters came he could give them instruments to play upon. He toiled with the simple thought that God had chosen him to help him, and that for him to stop work would be for him to rob God.

"My work is mine,
And heresy or not, if my hand slack'd
I should rob God—since he is fullest good—
Leaving a blank instead of violins.
I say not God himself can make man's best
Without best men to help him; I am one best,
Here in Cremona, using sunlight well
To fashion finest maple till it serves
More cunningly than throats, for harmony.
'Tis rare delight; I would not change my
skill
To be the Emperor, with bungling hands,
And lose my work, which comes as natural
As self at waking.

'Tis God gives skill,
But not without men's hands;
He could not make
Antonio Stradivari's violins without Antonio."

At last the hand and brain that without haste and also without rest labored for the perfection of the violin ceased, and the world was greedy for violins attuned to the ear of Stradivarius. Many lesser workmen hastened to palm off upon the market their imitations, and some of them caught well many of the secrets of his art. They could imitate the shape, the color, and even the tone, so that experts could not distinguish. But at last there came in the life of these violins an exigency such as seems to come into that of all the older violins. As the instruments increased in resonance, necessitating an added tension of the strings, the inside posts supporting the bridge proved too weak, and the violins had to be opened and stronger posts put in. And behold, when these fiddles were opened, the handiwork of the master again stood out, clear and unparalleled. The fraud of his successors became apparent, for in the imitations the inner pieces, the little blocks, ribs and slips of wood showed the hasty workman, the careless hand, the rough conscience. Here were lumps of glue, and scratched and unpolished surfaces where the master left none such. Can not we become artists like Stradivarius, the fiddle-maker, who believed that

"No good thing is failure,
No evil thing success,"

so that we too may be content with nothing less than excellence and may aim ever at such perfection that will leave no scratched blocks on the inside? Like old Antonio of Cremona, let us make "instruments for masters to play upon," let us "lend ourselves to God," let us "wince at false work and love the truth," even though it be apparent failure, aye, though no God be there to watch it. We may reverence the piety of those artists of whom Longfellow has sung, who worked well the hidden parts because "the gods see everywhere;" but better is the religion of faithful Timothy, the Welsh stonemason who, when urged to toss off a piece of work roughly because no one would know how it looked, for the building would hide it, replied, "Ah, but I should know it." That is the last and highest piety, which will not desecrate the sanctities of right and beauty as revealed to one's own soul. "The sovereign proof of God is to so live as though there were no God," says Browning. Be your own divine authority, let the voice of the infinite God find itself in your voice if nowhere else in all the universe; let the spirit of eternal beauty work through your hands if nowhere else, let heavenly love abide in your hearts if all the rest of the universe is cruel. Be you just though injustice reigns supreme. Do the good and shun the evil, not because it will bring health, wealth or fame, not because it will bring peace, joy or heaven; but because it is right and our souls long for it, because we want to add to the stock of good in the world, because we want to make melody where there is discord now, beauty where there is blemish. If in this quest we find a measure of power and a degree of plenty we shall be glad, take heart and strive the harder. But if there must come to us, as there has come to our betters, poverty, weakness, pain, neglect, let us try all the same to live as though

"However things may seem,
No good thing is failure,
No evil thing success."

EDITORIAL CORRESPONDENCE.

Some little time back there appeared in your columns a paragraph to the effect that the mission which "Robert Elsmere" had attempted to establish in the east end of London was a pure effort of the imagination, and that nothing of the kind had ever existed, or if it had, that it had been a failure. For some time past I have known that Mrs. Humphrey Ward has had in her mind to do something to realize the dream she told in her famous novel. She has learned a good deal more about modern Unitarianism since she wrote her story than she knew of it before, and she has found that in connection with some of the more progressive men and women among us it may be possible to carry out her wishes. Her scheme, which she has framed after much anxious consultation with her friends, has now been made public. A circular has been issued stating what is proposed to be done. This circular is signed by Stopford Brooke, the Earl of Carlisle (a recent convert to Unitarianism), Dr. Martineau, Principal Drummond, Professor Catlin Carpenter, the Dowager Countess Russell, Miss Cobbe, Mrs. Ward, the Rev. W. C. Bowie, Mr. Frederick Nettlefold and Dr. W. Blake Odgers, names which command respect and attention among us.

The proposal is to establish a hall for residents in London having the object of providing a fresh rallying point and enlarged means of common religious action for all those to whom Christianity, whether by inheritance or process of thought, has become a system of practical conduct, based on faith in God, and on the inspiring memory of a great teacher, rather than a system of dogma based on a unique revelation. There will be an endeavor to promote an improved popular teaching of the Bible, and of the history of religion, and to this end there will be continuous teaching on such subjects as Old and New Testament criticism, the history of Christianity, and that of non-Christian religions. It is intended to make a special effort to establish Sunday teaching, both at the Hall, and by the help of the Hall residents in other parts of London, for children of all classes. It is pointed out that the children of well-to-do parents are often worse off in this matter of careful religious teaching than those of their poorer neighbors. It will be the aim of the Hall to seek out those who are dissatisfied with the state of popular religious teaching in England, and yearn for a simple Christianity. That this can be frankly and effectively taught, so as to touch the heart and direct the will, is the conviction of those who now father this proposal, as it is of many persons in England, America, France and Holland.

It is intended that the Hall, which is the old home in London of Manchester New College, shall contain rooms for about fifteen residents, and those who have already passed through some recognized training in the philosophical and critical study of religious questions, will be asked to take a share in the lecturing and class-teaching to be carried on in the Hall; while others who have not had this training, but are in general sympathy with the aims of the Hall, will be invited to take up one subject of study in connection with the history of religion, and to avail themselves generally of the opportunities offered by the Hall.

The Hall is to contain a certain number of rooms to be used for several purposes, for lectures, and for recreative and continuous classes. It is by no means intended that the work shall be carried on by the Hall residents alone, but it is hoped that others who may be engaged in professional or mercantile pursuits in the day, may find an opportunity of devoting their evenings or Sunday to the common work of the Hall. While the Hall will work in sympathy with the Unitarians, it will aim at representing a school of thought, rather than any particular religious body.

The circular appeals "for help in carrying out such a scheme to all those who have at heart the adaptation of the faith

of the past to the needs of the present, who desire to live their lives in the faith and fear of God, and in the memory of His noblest servants on earth; while holding with a firm conviction that God is manifest, not in miracle or special revelation, but in law and in the ever-widening experience of the conscience; not in the arbitrary selection of individuals or nations as special channels of grace, but in the free communication of Himself, through the life of reason and the spirit, and under lower or higher forms of faith, to all His creatures."

It has been estimated that a guarantee fund of about £700 a year will be required, and that £400 must at once be expended in fitting up the Hall. Towards this, Mrs. Ward has herself promised £100 a year for three years, and three well known Unitarians have each promised a like sum. Indeed the financial part of the scheme is the one which causes the least anxiety. Much will depend on the Warden, and the first residents in the Hall. The *Christian World* seems to think that the scheme is organized on a too narrow basis, and that no one will join it "who is not already convinced that Jesus was a merely fallible, and sometimes mistaken teacher; and that the only Christianity now possible, is a somewhat vague and shadowy theism, irradiated by the beauty of his genius, and illustrated by the spirit of his life." We shall see. No doubt the scheme is meant to attract young men of this class, and I for one, wish it success.

From time to time I have mentioned Dr. Martineau's organization scheme. It was propounded some two years ago, at Leeds, and since that time a committee then appointed has been seeking the opinions of our churches and societies. These opinions while indicating a general desire for union, have almost with one accord, condemned Dr. Martineau's scheme as impracticable. There has recently been held at Nottingham, a meeting of delegates to consider a scheme which the committee have formulated, based as they say on the answers they have obtained to their inquiries. The meeting was not unanimous, although no doubt a majority voted in favor of the proposals. Dr. Martineau admitted that he viewed them with scant favor. Some of our best ministers—Hopps of Leicester, Hargrove of Leeds, Armstrong and Jacks of Liverpool, all objected. Particular objection was taken to the proposal for the formation of "advisory committees," to be consulted on the selection of a minister. It is felt that this may result in the rejection of men belonging to some particular school of thought among us, and there certainly is some danger of that. The fact is, that there is no real enthusiasm for either the original scheme or the subsequent proposals. Some few minds have been attracted by the idea of making a union among the churches, ignoring the fact that there is really a truer union among us than there will probably be when we have formed a church. The proposals will strengthen a sectarian tendency among us, a tendency which has increased of late and is more calculated to destroy, than to extend our influence. For one, I greatly deplore the steps that have been taken in the matter, and cannot help rejoicing in the lack of unanimity which the recent meeting has made manifest, and which will lead I trust to the ultimate abandonment of the scheme. B.

GOD cannot but be conscious of every motion that arises in the whole material world, which he essentially pervades, and of every thought that is stirring in the intellectual world, to every part of which he is thus intimately united. Several moralists have considered the creation as the temple of God which he has built with His own hands, and which is filled with his presence. Others have considered infinite space as the receptacle, or rather the habitation of the Almighty; but the noblest and most exalted way of considering this infinite space is that of Sir Isaac Newton who calls it the sensorium of the Godhead.—Addison.

MEN AND THINGS.

REV. ROBERT COLLYER lately delivered his lecture on John Bright at All Souls Church, Washington.

MEXICO is to have a Normal School for women, with a course of free instruction running through four years.

DR. MARY T. BISSELL writes to the *Christian Union*, urging the formation of Women's Athletic Clubs, and the establishment of private gymnasia for girls.

THE *Evening Star*, Washington, thinks the duty on tin plate will impose a severe burden on the working classes, because it will increase the price of "those handsome silver tea sets which grateful employes present to generous employers."

A NEGRO conference, to consider ways and means to elevate the negro race by secular and religious instruction, is to be held at Lake Mohunk next June. Ex-President Hayes and Gen. O. O. Howard are among the speakers announced for the occasion.

WE learn from the *Woman's Journal* that the woman's branch of the Society for the Prevention of Cruelty to Animals, in Philadelphia, after winning notable victories over fox-hunters and pigeon-shooters, has begun a campaign against the docking of horses' tails.

THE Supreme Court of Wisconsin has declared the reading of the bible in the public schools unconstitutional, on the ground that the bible contains positive instruction in certain religious doctrines, as the divinity of Jesus Christ, and the punishment of the wicked after death.

REV. R. M. BULKLEY recently delivered a lecture before a Unitarian Club, in which he divided the people of his denomination into five classes: (1) The straight-out, pay-as-you-go Unitarians; (2) the semi-detached; (3) the quasi; (4) the post-mortem; (5) the unclassified.

THERE is a story in Harper's Magazine, of two Harvard students, who on a pedestrian tour through the Scotch Highlands, stopped at a farmhouse one Sunday, to ask for a glass of milk. They met with rather inhospitable reception from the mistress, whose strict religious training forbade visiting on the Sabbath, and who refused the two-pence offered in payment, reprimanding the young men for their impropriety. They thanked her and turned away, but were arrested by the voice of their hostess calling after them: "Na, na, I'll no' take less than sax-pence for br'akin the Sabbath."

G. W. SMALLEY reminds Americans that Prince Bismarck was a steadfast friend of the United States during his entire career. Except for the Prussian chancellor and Disraeli, Napoleon's "perfidious scheme" of a European settlement on the Continent in aid of the Confederacy might have succeeded. He quotes the Prince as saying: "When the Emperor asked my counsel I set my face against it; as an act of enmity to the United States, I had only to remind the King that friendship with the United States was traditional with Prussia from the days of Frederick the Great."

Contributed and Selected.

TWILIGHT.

Across the western skies,
A bar of soft gray lies,
Edged with a crimson line:
And all the pallid blue
With dying light soaked through
Fades slowly from its shine.

The trees are grayish green,
And the near field is seen
Slow-sobering in its glow;
From houses scattered far
White smoke-curls dimly star
The deep sky with their snow.

A drowsy hum succeeds
The tumult of day's needs,
A murmur full of peace;
And weary toil and care
In this sweet moment dare
Hope from their pain release.

LOUIS J. BLOCK.

AN AMBROSIAL NIGHT.

UNITY has just come to hand, sweetened with various signs of the enjoyment which John Fiske has afforded the Chicago mind. Last night, March 23, we had him here in the regular course of our Ethical Association. His lecture was a biographical one; his subject Edward Livingston Youmans. It was a thing most fitting to be done and it was done most fittingly. Prof. Youmans had no more appreciative friend than Mr. Fiske. Turn that round and it would, perhaps, be truer still. He is to write the life of Youmans, and his lecture was worded out with the advantage of that copious material that he will use in preparing the Life, in addition to his personal knowledge. For me there was another very real

fitness in the situation: Prof. Youmans' most intimate friend was Richard Henry Manning, of my own society. It was at the latter's house that I met Prof. Youmans frequently and heard great arguments on all things high and low. Horace Greeley was the common friend of both, and when all three of them were there together, there must have been great "carrying on," for Manning and Greeley were staunch protectionists, while Youmans was a free trader, pure and simple, and his confidence in the fidelity of his friends was ever shown by a most frank and absolute contempt for their opinions, expressed in the most forcible language that he could command, and sometimes in a tone of voice that made the welkin ring. So, it was very sweet to me to have Prof. Fiske tell the story of Youmans' strenuous and useful life in my own church. I could not help listening for Mr. Manning as well as for myself, and so getting a double satisfaction. I knew how glad he would have been to hear the praise of his warm-hearted, noble and enthusiastic friend, so simply and intelligently spoken to a crowd of eager listeners. There was other gladness in the situation, in that Mrs. Youmans was present, and his beloved sister, whose name, Eliza A. Youmans, is one of the brightest on the long list of those sister-friends whose fame is of the purest and most sweet that friendship has to show. Her face is one that would mark her in any assembly as a woman of uncommon character and intellectual power. Her brother's face looked out upon us from a water crayon portrait, suggesting once or twice Macaulay in Sidney Smith's imaginary hell—"one of a lot of disputants, and gagged." It seemed as if the lips must part and let loose the flood of that tumultuous eloquence which had been gathering head too long. Among the speakers, beside Mr. Fiske, and in the audience, there were many who knew Prof. Youmans well and held him in profound esteem.

Prof. Fiske's lecture was what his lectures always are—a marvel of lucidity in its matter and of simplicity in the manner of its delivery. Where is there another such talent for luminous and persuasive exposition? Youmans' interest in chemistry and physics began at an early age, but at seventeen his intention was to study law. Then came a period of partial blindness, total in one eye and very serious in the other, which continued twelve or thirteen years. This drove him back upon his truer self and he pursued the study of chemistry, his sister reading for him and assisting him in his experiments, eyes to the blind and guidance for his feet. His chemical chart and manual were the best helps for elementary study before the binary system was set aside. With the partial restoration of his sight in 1851 he entered on a lecturing career which lasted seventeen years, and was immensely efficacious for the spread of scientific knowledge. At Mr. Manning's house in 1860, he first saw the Prospectus of Spencer's System of Philosophy, and the next day (he had read Spencer's Psychology in 1856) he wrote to Spencer offering to procure subscriptions for the series in this country. When, at a later date (1865), Spencer was \$5,500 in debt from his publication, and Mill offered to assume the debt and further risk, but was refused, Youmans raised \$7,000, and with the best gold watch made in America went over to England and convinced Mr. Spencer that he must accept these pledges of the interest of his American friends. Prof. Fiske's own acquaintance with Prof. Youmans began in 1863, and that was pleasantly touched upon as well as Prof. Youmans' friendship with Herbert Spencer. The ardor with which Youmans pushed the sale and instigated the popular appreciation of Spencer's works was made fully apparent, and also his efficient service in the publication of the "International Series," and the *Popular Science Monthly*. Equally admirable was the presentation of Prof. Youmans' character and personal traits,

which had as marked an individuality as any man's of his generation.

Mr. Daniel M. Thompson, now president of the Nineteenth Century Club, followed Prof. Fiske, and made some excellent additions to his matter, enriching his account with letters and personal incidents. Shakespeare, it seems, was the skeleton in the closet of Youmans' friendship with Spencer, the latter showing what credulity can harbor in the most incredulous mind by denying Shakespeare's existence, while Spencer claimed him for a distant relative,—whence, possibly, that dome of brow. How Youmans went to Southern France with Spencer to look out for his health, and how Spencer congratulated himself on bringing back Youmans alive, was very brightly told. Spencer assured Mr. Thompson that Youmans was the worst offender against all the laws of hygiene he had ever known. But, then, Mr. Spencer is extremely careful of himself. Mr. Thompson did not conceal Mr. Youmans' gross intemperance—in the use of ice-water. Mr. Youmans' patient helpfulness of younger men came out very strongly in a letter he had sent to Mr. George Ives, by whom it was read. Several letters that were read gave us a delightful foretaste of the pleasure we shall have in the biography which Fiske is to prepare. It is greatly to be hoped that neither that nor his biography of Parker will be long delayed.

For myself, I was glad to unite with the name of Prof. Youmans that of the Rev. Wm. R. Alger, as one of the very first to urge the philosophy of Spencer on the attention of an incredulous community. From 1861 till 1864 I was much in Mr. Alger's family, and if he did not make me a Spencerian it was from no lack of persistency or enthusiasm in his urgency of Spencer's claims. Yet I am obliged to confess that I remained cold, and it was not until I read Fiske's "Cosmic Philosophy" that the fire began to burn. It was not merely because of Fiske's all-conquering style, but also because he made positive for me the religious aspects of Spencer's System which were originally negative and dormant in Spencer's own exhibition of his thought.

By way of postscript, let me say, that your notice of "Unitarianism, Its Origin and History," just published by the A. U. A., seemed to me to do less than justice to the significance of that admirable book. The publication by the Association of the denominational self-criticism, which the book involves, impresses me as altogether the most significant event in all its history; much more so than the publication of the Parker Volume, in which Dr. Clarke used Parker, like Eiradnus, the other Knight in Victor Hugo's poem, as a club—for the destruction of more radical men. Very refreshing is Mr. Allen's frank confession that Unitarianism is not and cannot be the Christianity of the New Testament; and what a splendid tribute to the presence of Theodore Parker's great prophetic soul in 1841, the assertion that "not one of us" thinks of defining the line of Christian fellowship by acceptance of the miracles; "not one of us would stake a single point of his religious belief upon them." At the same time Mr. Allen seems to me, in his treatment of German Thought as influencing our own, to do far less than justice to the influence of Strauss, whose destruction of the supernaturalistic and naturalistic (Paulus) criticism was certainly effective for a good many. That his mythical theory accounts for a good deal in the gospel narratives there can, I think, be no doubt, and I am glad to see that the Rev. J. Estlin Carpenter so considers in his new book, "The First Three Gospels," pp. 186-190. This is the best book in little I have ever seen upon the subject which it treats, as simple as it is learned, as gentle as it is wise. It is a book which none of our ministers and Sunday School workers can afford to be without. Our Sunday School Societies will certainly have it for sale, and it cannot

cost more than a dollar, after the forty per cent. "tax on knowledge" has been duly paid.

JOHN W. CHADWICK.

DUAL OR MILLENARY?

DEAR UNITY:—I am much pleased with A. W. Gould's little fancy "The Dual Brain Theory." It is one of those sappy trifles, that one can read without skipping or falling asleep. As a theory it will rank in scientific value, with a good many other theories offered with much greater seriousness. I am induced however to pass it by in its complete and detailed form, for one which seems to me to be entirely true. Our brains are not made up of halves, half so much as they are of thousandths, of odds and ends of inheritance from a thousand ancestors, some of whom, in the later generations, walked on two feet.

Man is a creature of whom we may say:

Man the epitome of nature,
Cosmic compend, world compressed;
Tree and tiger, lamb and lion,
Oceans surge and heaven's rest.

All the quenchless passions striving,
Each with each and all with all—
All the fine and gracious liftings,
Of the souls above their thrall.

These but mark from whence descended,
Man, the child of earth and light,
In whose wondrous being blended,
All the elements unite."

This, and much more like this being true, we are most inconsistent when we expect consistency in this complex creature. The mind is made up, and our line of action determined, as the result of a compromise between warring factions—prejudice and reason, passion and conscience, radicalism and conservatism,—all take part in the council. It is the popular notion that men are divisible into two parties—radicals and conservatives. It is the scientific fact that *man* is so divided, and each individual may recognize these two parties in his own personality. Your Pegasus blood is mixed with that of the plain plow horse, and your man of the world is a half the saint. When nightingales cross with guinea-fowl, who shall predict what the song will be? We need not wonder that men, as well as political parties, sometimes face two or more ways at once. Certainly Dr. VanDyke is not logically consistent in his utterances—how could he be, with the blood of several generations of stolid Van Dykes in his veins, and the free air of the present filling his lungs; but can we truthfully say that he is not *self-consistent*, or consistent with human nature? Were Carlyle and Emerson consistent? Are you and I consistent? Is any one but a dull person ever consistent? It is well to call attention to these marked contradictions, but as for blaming men for them, we should as soon think of blaming a tabby-cat for wearing so many colors. Sometime, no doubt, we shall work these diversities into unity, but not yet. The spirit of evolution is a slow moving spirit, and patience should mark the characters of all her children. To the evolutionist, charity should be as easy as its opposite was to those of the old philosophy; but alas, even evolutionists are subjected to frequent reversions.

F. O. E.

VISHNU asked Bal to take his choice,—
With five wise men to visit hell,
Or with five ignorant to visit heaven.
Then quick did Bal in heart rejoice,
And chose in hell with the wise to dwell,
For heaven is hell, with folly's bell,
And hell is heaven, with wisdom's leaven.
—Hindu Scripture.

THE supernatural is only a natural ambition to sustain our notions by high authority.—E. P. Powell.

"THE adoration of goodness—this is religion."—Channing.

GOD is the moral supreme, another differently-spelt name for right and good, for justice incarnate, and freedom to think.—Rev C. A. Bartol.

ELIZABETH FRY was a noble woman; but in religion was a narrow minded bigot, who would not stay in the house with Lucretia Mott because the latter did not believe in the Trinity.—Wendell Phillips.

Church Door Pulpit.

NATIONALISM.

ESSAY READ BY REV. CHARLES F. BRADLEY
BEFORE THE UNITY CLUB OF QUINCY,
ILL. JAN. 20, 1890.

Mr. Bellamy's book is a realistic romance depicting what the author conceives as more than likely to take place in society at no distant day. To summarize its contents in a word, we have in the picture of America, the land of the free ripened into a perfect democracy. In this ideal community poverty, vice, idleness, effeminacy, slavery, oppression, misery, disease, pain are absolutely unknown. There are no high and low, no rich and poor. There are diversities of gifts in the way of natural ability, but all are busily employed according to their tastes and their powers, and all are entirely contented. There are no rivalries or jealousies, no competition, no anxieties. There is enormous prosperity but nobody is prosperous beyond his fellow. There are luxuries and resources unbounded, but there is no wealth. All that heart can wish is to be had without money and without price, for there is no money, and things have no commercial value. The pursuits of people are ideal. The whole scheme of life is laid out with a view to the healthiest, highest enjoyment. All drudgery is taken out of toil, and every stroke of working energy is a stimulant of pleasure. There is the widest possible opportunity for the gratification of all the higher traits and aptitudes of the intellect. Art and poetry and music and philosophy are the every day possession of all, and constitute the chief resources of happiness. Education is universal, and is conducted on strictly scientific principles to bring out in every individual his highest capabilities. The mind is educated, not crammed, as in the case of what passes among us for education; its powers are developed in vigor and taught how to work. The sensibilities are educated, not suffered to run wild. The body is educated; it is made strong all around and incapable of generating morbid or diseased states. The norm of this ideal society is to make every man a full man and to give him a full and satisfactory life so that each day to his very last on earth he shall be able to say, "I lack nothing."

The means by which this is to be effected is the principle of solidarity. The author conceives of society as having been evolved out of the conditions of individualism in which hitherto humanity has subsisted, into the stage of nationalism. With respect to the ordering of life and pursuit of welfare there are not as now millions of individuals, each taking his own course and all merged in an endless strife with each other, accompanied with waste of resources and with oppressions and reprisals, with wrongs and violence and misery; but the millions abdicate their petty sovereignties and consent to be so many bricks, each person cemented into his place in the social organism, and the nation becomes the sole sovereign individual. Industry we find to be an industrial army, over which a military authority presides and which moves in its every department with military precision. In this army every person is assigned with a view to his own highest good and the highest good of the whole. With soldierly obedience he submits to its discipline, serves his time as a breadwinner with rigorous fidelity and gets his discharge to be assigned to some other useful occupation. All he has to do is to do scrupulously well what he is assigned to do, in return for which service the nation with scrupulous integrity takes care of him and looks after his happiness. As the author puts it, "No man any more has any care for the morrow, either for himself or his children, for the nation guarantees the nurture, education and comfortable maintenance of every citizen from the cradle to the grave."

Well, what is the value of this dream?

men are asking, and they are not agreed upon the answer. Some have only ridicule for it, but such critics, in my judgment, are wide of the mark.

It will be noted that Mr. Bellamy's scheme breaks up into two constituent parts. In the one part we have a sketch of the ideal society, in the second part he shows us the way in which, as he thinks, the ideal has got to be realized.

What he says about the ideal society, however improbable it may be, is not amenable to ridicule. Nay, I am glad that he has said it. I am glad that the people are reading his book so widely. It is healthy work for them, and will do much to emancipate our age from the gross materialism which enslaves it. It is good for men to have a vivid perception of something so far in advance of what they are having. I like to see them rise up indignantly discontented with the trash, which in the name of civilization they have to put up with as things stand. It is good for them to get soundly disgusted with the farce which now passes among them for education. Let Mr. Bellamy hold right in their eyes the grandeur of an age of sound education and universal enlightenment and culture, and make the contrast with their present state of things oppressively painful to them. It is good for them to see how enormously wasteful competition is when men are too ignorant of the laws of nature to know either how to make money or how to use it. Mr. Atkinson tells us that we, the American people, are so ignorant of the principles of personal thrift that we annually waste enough to support another 60,000,000, had we the same ideas of thrift and economy which the French people have. Mr. Bellamy is kindly waking us up to a fact worth knowing when he shows us, as by contrast with his ideal, what a destructive fury competition is when it is driven by a reckless selfishness and a brutal stupidity. It is good for men to have such a realistic sense of the brotherhood of humanity thrust upon them. They will see how far they come short of it as things go, and what an unmitigated humbug is the profession of this universal brotherhood which society with fulsome ostentation is making. It is good for men to see, if only in a picture, how desirable is a world without poverty and vice and disease and pain. This book, if they take it in carefully, will stir them up to lay down sewers faster, and to acquaint themselves more thoroughly with the conditions which breed poverty and vice, and to get a sounder knowledge of the laws of health, and more seriously to go about the business of renovating life and society, and eradicating the sources of crime and pauperism. It is always good for men to be intoxicated with a high ideal, as Mr. Bellamy evidently is, and as a good many others are made intoxicated by his book. That prevents all the grosser intoxications to which the passions of the flesh are liable. Yes, it is refreshing that Mr. Bellamy has been able to interest a half a million of people out of our seventy-five millions, in a live idea, that is old as time, and that has been remarkably vigorous at one stage and another of human development. Let us give thanks that even so few comparatively are capable of seeing that there are higher possibilities in human life than the merry-making and the ranting frivolities which constitute civilization as it exists.

But how about the immediate realization of the ideal and the method by which it is to come to pass? Mr. Bellamy thinks that the time is at hand, and that it will be brought about by the abolition of the principle of individual competition from every department of life, and the merging of all human affairs for their development into one sole directing agency—the state. There are those who share his faith and believe in his doctrine, and nationalism has become an established factor in politics, small, at present, but no one knows to what proportions it may grow. The programme of the Nationalists' club has the ring of nobility, and it is certain to

attract a growing interest. I quote its declaration of principles:

"The principle of the Brotherhood of Humanity is one of the eternal truths that govern the world's progress on lines which distinguish human nature from brute nature."

"The principle of competition is simply the application of the brutal law of the survival of the strongest and most cunning."

"Therefore, so long as competition continues to be the ruling factor in our industrial system, the highest development of the individual cannot be reached, the loftiest aims of humanity cannot be realized."

"No truth can avail unless practically applied. Therefore, those who seek the welfare of man must endeavor to surpass the system founded on the brute principle of competition, and put in its place another based on the nobler principle of association."

"But, in striving to apply this nobler and wiser principle to the complex conditions of modern life, we advocate no sudden or ill-considered changes; we make no war upon individuals; we do not censure those who have accumulated immense fortunes simply by carrying to a logical end the false principle on which business is now based."

"The combinations, trusts, and syndicates, of which the people at present complain, demonstrate the practicability of our basic principle of association. We merely seek to push this principle a little further, and have all industries operated in the interest of all by the nation,—the people organized,—the organic unity of the whole people."

"The present industrial system proves itself wrong by the immense wrongs it produces; it proves itself absurd by the immense waste of energy and material which is admitted to be its concomitant. Against this system we raise our protest: for the abolition of the slavery it has wrought and would perpetuate, we pledge our best efforts."

Nobody can deny that this declaration of principles voices some of the noblest aspirations of humanity, and that it contemplates a most earnest and high-minded purpose. It does, however, lie open to the sharp challenge, whether it wholly voices the wisdom which human experience teaches, and sets before men a method of social regeneration which an accurate knowledge of human nature justifies.

This kingdom of heaven and its immediate coming is not a new thing under the sun. It is not unlike the ideal which Jesus held and which he hoped to see fulfilled, in a small way at least, in his day, though he had, I am persuaded, a deeper insight into the great problem than any of his successors have had, and relied for its solution upon a principle uniformly neglected by reformers, namely, the culture of a true individualism. He said: "Put perfectly developed men into the social state and their mutual relations will arrange themselves automatically and without friction." In Athens, Epicurus set up this same ideal, and for 300 years the famous garden of philosophy was a brotherhood devoted to high aims in life, living simply and virtuously, and possessing that degree of contentment which simplicity and sobriety inevitably foster. Its founder felt that in time it would captivate all Athens, but it did not. It was but an oasis in a great moral desert, which the desert encroached upon and finally extinguished. I need not refer to the numberless attempts that have been made all down the ages to compel the kingdom of heaven to come, all having features similar to the dream of Mr. Bellamy and possessing a kindred aim. The nationalist, however, feels that while other attempts have failed, not from failure in radical principles, but because the world was not prepared to receive them, the goal now is nearing, inasmuch as society is rapidly putting itself into shape for the supremacy of his principles. He points to the vicious results of competition as they are glaringly exposed to view by the econom-

ics of our commercial age, and to the gradual suppression of it by the principle of association. The combinations, trusts and syndicates which are rising into such startling prominence, and revolutionizing the industrial world are to him signs that his kingdom of heaven is at hand. "They demonstrate," he says, "the practicability of our basic principle of association. We merely seek to push this principle a little further and have all industries operated in the interest of all by the nation."

Now, I am constrained to challenge his reading of events. He speaks contemptuously of competition as a brute law. Well, it is a brute law among brutes, and among men it is a brutal law just so far as men are brutal. It never can be any higher than the type of the life in which it works. It has an unsavory record, for the reason that struggling humanity has always been of a low, almost brute order and full of unsavory qualities. To say that competition as it has always been known, is offensive, is simply to say that it has been the means of revealing whatever is offensive in human nature. But it must be remembered that it is the principle of competition which has developed whatever excellence humanity has achieved, and it has done its work by forcing the growth of individualism as the unit of intellectual power and of character. So far as we have any precedent or experience to teach us, competition in some shape seems to be the mainspring of progress. The nationalists are on ground about which they absolutely know nothing, and can know nothing, when they affirm the speedy extinction of competition for the good of the race. It is all guess-work to say that human nature has now reached a point at which it is able to dispense with some form of competition. It may be so, but there are no facts to which appeal can be taken. Unquestionably competition is undergoing a process of suppression, but does it mean that it is no longer a needed factor of human development, or that industrialism is entering upon a period of slavery, with its concomitants of degradation and violence and moral stagnation? All through the past competition has suffered just such periods of suppression, followed by its re-emergence into fresh activity and a new awakening of progress. To my mind the signs indicate that society is passing into a new state of slavery, totally different in its characteristics from any previously existing form of slavery, yet abounding in evils. Combination and trust and syndicate show indeed a high organization of intellect and untold possibilities of material development; but do they indicate the extinction of private property in a vast industrial solidarity, or do they only mean the reign of plutocracy? It is the dream of nationalism that the people will rise up in their might and compel the abolition of property and reorganize society on the basis of the paternal principle. I have no doubt that they will rise up in their might, not once, but again and again, as the yoke of the new tyranny galls their necks, and heaven knows what impossible schemes they will, in their wrath and desperation, try to achieve; but popular uprisings, however determined or sagaciously conducted, are powerless to set up any social order, however desirable, which does not spring spontaneously, without any coercion, from the moral and intellectual condition of the whole people. You cannot decree by popular vote the extermination of selfishness and ignorance and their inevitable consequences. Mr. Bellamy's picture itself tells us when something of the sort may be looked for. It will be when everybody has been brought up to such a state of broad enlightenment and ethical perfection that nobody will have any further interest in houses and lands than the comfort they give the body; when all people will have the zest and interest in life centered and absorbed in the pursuit of higher ideals than material things, and will gladly be rid of all material burdens that can be

thrown off, and enter into whatever social arrangement will most wisely and effectively administer affairs for the welfare of all; when all will be too intelligent to blunder and too well-bred and rigorously circumspect and temperate to cripple life by any vulgar abuse of appetite and passion; when, in a word, the world will be chock full to the brim of Emersons and Thoreaus. Just as long as there is ignorance to blunder, just as long as there is blind selfishness to be greedy, Mr. Bellamy's dream is unattainable. You may, by coercion, hedge in ignorance on one side, on all the sides you can see, yet it will break out somewhere in violent law-breaking and upset the social order and breed strife and dissension. You may, by force, abolish property in houses and lands and banks and factories, and thereby take away the oppression which it entails, but if you do not abolish blind selfishness it will create a property right in something else and set up its tyranny anew. One cunning, daring rascal in such a state of society as nationalism contemplates, could work a vast amount of mischief, and if the majority of the people were ignorant and unsophisticated, he could pervert the most ideal social order to the furtherance of his personal ambition. "The chain is no stronger than its weakest link." You cannot maintain nationalism in one part of the globe until all parts are ready for it; China, Japan, India, Africa. You may set it up in this country and build a Chinese wall around it, yet China and Africa will stealthily percolate through the wall and corrupt your social order and undermine it.

The problem of nationalism, then, seems to be the problem of the total extermination of blind selfishness and ignorance from universal human nature, as the necessary preparation for it. If not a realizable ideal till that is accomplished, how long must the world wait? A critic of "Looking Backward" said that it was more likely to be 75 centuries than one century. Somebody has defined civilization to be barbarism veneered. A sound study of human society will convince one that the definition faithfully describes our civilization, brilliant as it is. Get at its actual moral and intellectual value, and it is nothing but barbarism thinly veneered, yet it has taken the world eight or ten thousand years of violence and struggle to put on this thin veneering. How long before the barbarism will be wholly transformed into a solid ideal humanity? Nobody can guess, nowhere is there a clew to an answer.

All the schemes of socialism that I have ever looked into bristle with questions which I cannot answer and which the prophets themselves do not seem to see. As I was turning the pages of "Looking Backward," again and again I asked myself, "After all would I want to live there?" Of course I could feel the charm of that high social atmosphere contaminated by no vice, no pain, but I could not shake off the feeling that crept upon me, that possibly the everlasting charm might after a while cloy and sicken me, and I find myself grievously tormented by a surfeit of comfortableness and famishing for something bitter, something terrible to shake me up and cure spiritual nausea. I am not certain, nor can anybody assure me, that it is possible to shut discontent out of this ideal society. I am not certain that with all its perfection it affords the full complement of conditions necessary to satisfy the restless, infinite nature of man. I see no place in it of course for pity, and a recent writer has ably demonstrated that the luxury of pity has been an immense force in the uplift of humanity. Mr. West tells us of his experience of taking up a volume of Dickens which in his nineteenth century life had thrilled him with its pathos. It had lost its pathos, it had no interest for him in that passionless, painless world. There are no tears, and consequently there is no taste of that deep, rich joy which only tears can nourish, and which is perhaps the

highest form of felicity which the rational soul can experience. There is no struggle in that perfectly placid, orderly life, and there is no sinewy grandeur of character. I find no heroism there, there is nothing to call it out. They are all placid, genial, smiling souls, but I look into them in vain for that God-like beauty and power which in this world of sin and pain I see many a heroic man or woman achieve. It would be exceedingly inappropriate, a meaningless babbling, to read Paul's experience to them, "I rejoice in tribulation, knowing that tribulation worketh patience and patience experience and experience hope and hope maketh not ashamed." Tribulation is a word whereof they know not the meaning. Patience, having never an occasion to be impatient, patience is no more a virtue with them than with a healthy century plant. They have no stored-up experiences, bought with bitter sacrifices and long and weary waiting, and having a flavor of hallowed sweetness which an eternity of comfortableness could never bring them. They know nothing what it is to hope and hope amidst anxieties and perils insurmountable, and emerge at last by unconquerable heroism into a strength of joy which can be achieved by none but the immortal gods. It would be wholly inapt, they would not understand you, to read to those ideal people the stories of the brave, humble souls who through wrong and suffering struggle on, and grow into a nobility and a joy of richer quality and higher power than can be produced or possessed in any earthly paradise. I find, indeed, so much lacking in this nationalism of those things which are seen to be indispensable to human nature, as I know it, that I cannot but be skeptical till some prophet shall arise who can answer my questions; and I am wondering if Mr. Bellamy has not unwittingly given us a picture of the old age of society towards which the philosopher Von Hortmann predicts that humanity is moving, when, having reached the acme of social organization and progress and entered upon the stage of placid, stagnant senility, humanity sated at last with the earth, will glide softly into the gathering dusk of imbecility and sink into the dreamless sleep of self-extinction. I suspect that the solution of human destiny was never farther off or more uncertain than it is now, and that infinite nature is taking better care of the world than we know. Says Dr. Hedge in his critique of pessimism, "Make earth a paradise; drive want from the face of it, and ignorance and vice; let competence be secured to all; build palaces for hovels; let climate be attuned by art to perpetual blandness; let there be no forced tasks, no chiding of the laggard will, no painful bracing up of the dissolute mind, but only duties which invite, and work which is play—fashion a world after your own heart; and know that a day in that world will have the same proportion of joy and pain that a day has in this. There is a root of bitterness in human life which no change of circumstances and no improvement in the outward condition can eradicate. And perhaps if we rightly understood the conditions and the wants of man we should not wish it eradicated. It is the bitter oil in the kernel that gives the peculiar flavor to the fruit. That remnant of bitterness in the lot of man, so far from depreciating the value of human life, enhances its significance by supplying the needful tonic, without which the spirit would rest and rust in sluggish contentment, and, ceasing to aspire, would forfeit the prize of its higher calling. The end of man is not enjoyment but discipline, education, growth, effective service. Given a lot of unbroken care and life would not be worth living."

I perceive that there is no sure predicting what turns the path of human progress may make, nor wherewithal society may clothe itself on the morrow. I perceive that humanity must ever be infatuated with its perfect ideal. Such

infatuation is the needful tonic of its high emprise. But, nobody can tell me whether it will ever realize its ideal, or when. I perceive clearly that there is but one way to this kingdom of heaven. It is by the suppression of selfishness and the spread of intelligence whereby the pursuit of life is lifted out of the sphere of the flesh and put upon the high plane of mind and character. The world cannot be coerced by stratagem or force into being happy. Human happiness will spread no faster than nobility rises from within. The world is by no means as good as it might be, and to every son of man comes the high call to his best, unselfishly to making it better, but let what good there is in this present living be securely garnered. It will be found worth getting, and well gotten, the infinite nature will go on her way to meet the next generation and make suitable provisions for its needs, in the never ending struggle of existence."

The Study Table.

Tubs with Bottoms and Tubs Without. Printed for the author at 20 Cooper Union, New York.

The "Tubs" herein spoken of are Swedenborgian tubs. The tubs without bottoms are the prevailing Swedenborgian interpretations. The tub with a bottom is the writer's theory as to Swedenborg's meaning. The book consists of two parts: the first, under the title above, taken from the title page, is a controversial "letter" of 193 pages and exhibits the process of creed-making from writings considered as inspired. It is to be hoped this process will not continue among Swedenborgians until we have as many sects of them as of Christians. The writer is very often acute, but his ingenuity is that of a man tied fast to a "revelation," and not that of a philosopher free to reject where he chooses. The second portion of the book is a collection of metaphysical essays (elsewhere published singly) under the general caption of "SOME AWKWARD APPRENTICEWORK IN THE BOTTOMING OF TUBS." The writer in these essays abandons Swedenborgian exegesis for the most part, but his limitations are still the same. If Swedenborg is denied, the bottom falls out of his tub. He advocates a psychological trinity consisting of substance, form and "a combination into one of substance and form, making the thing itself" which he elsewhere calls Force, but his acquaintance with philosophic thought outside of Swedenborg is evidently extremely limited. The work may be recommended to orthodox Swedenborgians and to lovers of metaphysical discussions for their own sake who are not distressed by an absence of basic philosophical definitions.

H. T. R.

The Evolution of a Life, From the Bondage of Superstition to the Freedom of Reason. By Rev. Henry Truro Bray, M. A. LL. D., Chicago: Holt Publishing Company, \$2.

With the theological arguments and ecclesiastical struggles portrayed in this book we have profound sympathy. Dr. Bray was formerly a priest of the Protestant Episcopal Church, and his story under the thin guise of fictitious names and places is graphically and sometimes powerfully told. We regret that the book is marred with a certain bitterness, born, doubtless, out of many provocations, and what to our mind is an unprofitable and unjustifiable use of material that had better not have been given to the public. These features of the book prove either too little or too much, and so misrepresent the things the author tried to represent. Everywhere the book is characterized with scholarship and careful and wise study of theological problems. Many who read it will find their thought growing clearer, but whether they will also find their heart growing tenderer and more full of grace and pity we do not know. Certainly the author has here invested a large amount of time, strength and ability, and we trust it will serve to in-

troduce him to such fields of labor and fellowship as his abilities deserve. The road upon which he has travelled, theologically speaking, is the old and painful road out of a literal revelation into the thought of universal inspiration, from a miraculously endowed Christ to a natural religion with Jesus as the noblest of the many noble teachers of the race.

The Kingdom of the Unselfish or the Empire of the Wise. By John Lord Peck. New York: Empire Book Bureau.

The one thought of this book is that if all men were less selfish and more wise, the world would be happier. That is the "Kingdom" which this new John the Baptist announces to be at hand. In it there will be "no rich nor poor, no free robbery under the name of competition or freedom in trade, no monopoly, no extortion, no speculation." The author is somewhat inclined to pessimism with regard to the past. He thinks the world has advanced "only a little" in the last hundred years. He deems it far from certain that life has been worth living thus far, and thinks nature showed little intelligence till man took hold to help her, though he admits her method was better than none at all. The chief faults of the book are its dullness and diffuseness. The author is well meaning and not ill informed, but his style has no speed, emphasis or charm; and his matter is not sufficiently valuable or original to compensate for these defects.

The Public School Music Course. By Chas. E. Whiting, six vols., D. C. Heath & Co.

This series consists of six books carefully graded in work for pupils from the lowest primary grade to the High school. The musical work is excellent, the exercises well written and technically correct in harmony and progression, with breathing points wisely placed. It is difficult to choose and arrange a large number of songs that will please any one person; but these six books contain a large variety, and some that are excellent. The entire course shows skill and care in method, aim and judgment.

DR. FURNIVALL, whom we regard as authority on the subject, says that Browning never kept copies of his books in his house until the Browning Society presented him with a set.

A PHILADELPHIA firm has published a small book of selections from Walt Whitman. This is one of many signs that show a rising interest in this poet, and seem to indicate that his writings will be a new subject of interest in our Unity Clubs, similar societies.

THE April number of *The New England Magazine* will be of special interest to students of Egypt, containing an article, "Egypt at Home," by Rev. W. C. Winslow, vice-president of the Egyptian Exploration Fund, and a portrait from a photograph by Sarony of Miss Amelia B. Edwards.

Freedom and Fellowship in Religion.—A volume of essays by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, William J. Potter, Francis E. Abbot, O. B. Frothingham, John W. Chadwick, T. W. Higginson, Mrs. E. D. Cheney; with extracts from speeches on the platform of the Free Religious Association, by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, C. H. Malcom, Celia Burleigh, Wendell Phillips, Rabbi Wise, Dr. Bartol, Julia Ward Howe, F. B. Sanborn, Horace Seaver, A. B. Alcott, C. D. B. Mills, W. C. Gannett, Lucy Stone, and others. Cloth, 16mo., 424 pages, well printed on good paper and handsomely bound, retail price, \$1.50, our price to those who order direct from us, 75 cents.

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Notes from the Field.

Western Unitarian Conference.—The time fixed for the Western Unitarian Anniversaries is May 6, 7, 8. The program will be announced in *UNITY* next week. The opening sermon will be preached by Rev. W. C. Gannett, of Rochester, N. Y. Rev. John W. Chadwick, of Brooklyn, Rev. W. J. Potter, of New Bedford, and Mrs. Ednah D. Cheney, of Jamaica Plain, are coming to take part in the Parker Memorial Services. The Board of Directors of the Conference have set apart a portion of one day to be devoted to the consideration of the proposed Advisory Missionary Board in the West, and have by letter especially invited the officers of the different Western State Conferences, of the Women's Western Unitarian Conference, and the Western Sunday School Society, and all missionaries at work in the field, to be present and take part in this discussion. It is earnestly desired that every friend of the Conference and all who are interested in Unitarian work in the West be present. Let every minister plan to come and bring representations from his or her church. The approaching meetings should be full of cheer and inspiration. We hope to make them so. Will you come and help by your presence and counsel? Remember that "delegate membership is acquired by certificate of appointment by any religious society or organization that shall have during the previous year, contributed not less than ten dollars to the Conference. And such society or organization may be so represented by three general delegates, and an additional one for each thirty families therewith connected." We send cordial greeting to the "People's Church," wherever located, and offer hearty welcome to all who come desiring to help in the promotion of truth, righteousness and love in the world.

JOHN R. EFFINGER, Secretary.

The Missouri Valley Conference.—This Conference met in Kansas City, Mo., April 1, at 7:30 p. m., and held over April 2. The opening sermon was preached by Rev. John Snyder, of St. Louis. The following day proved a regular down pour of rain from morning till night, which greatly interfered with the local attendance upon the meetings and other causes prevented the attendance of Rev. N. M. Mann of Omaha, Rev. J. C. F. Grumbine, of St. Joseph, Mo., Rev. Mary L. Leggett, of Beatrice, Rev. N. Hogeland, of Wichita, Miss Sarah L. Brown, of Lawrence, secretary of the conference, of her venerable father, who does such efficient work in the P. O. Mission, and still others. The absence of so many friends and workers was much to be regretted, but the work of the conference proceeded. Rev. E. Powell led the devotional meeting. The President, R. E. Sankey, of Wichita, made an opening address on "The Universality of Religion and the Unity of God and Man." Brief addresses of welcome followed by the pastor, Rev. J. E. Roberts and Hon. Geo. W. McCrary of Kansas City. The conference missionary, Mr. Powell, gave his report on the field at large, indicating a hard working year with encouraging results. Mrs. Mary B. Whitman, of Lawrence, in the absence of the secretary, read minutes of the last meeting, also the report of her father, John S. Brown, in P. O. Mission work. This report told of a large amount of work done by this industrious and enthusiastic octogenarian, whose zeal knows no bounds. He sends word each year of surprising things accomplished, and then says give me means enough and I can double the size of my parish.

Salina, Kansas, reported a new movement, and was represented by a delegation of earnest women. Fort Scott reported a revival of interest and was represented by Mrs. Dr. Hall, of that city. After the regular reports were all in, J. R. Effinger was called on to speak for the Western Unitarian Conference, and T. B. Forbush, for the American Unitarian Association. After a bountiful lunch, served by the ladies of All Souls Church and a social hour following, the afternoon was spent in the discussion of the very practical question, "Why we go to Church!" Judge McCrary spoke ably as he always does, of "The value of the church as a creator of the Religious Sentiment." Prof. Carruth of the State University, considered "The value of the church as avitalizer of moral ideas," a clear, strong paper, which provoked warm discussion; and Col. Learnerd, of Lawrence, answered the question, "What does the church still lack?" in which he laid bare some of our weaknesses and shortcomings. The discussion was led by James Scammon, Esq., of Kansas City, who improved his layman's opportunity to upbraid the Unitarian Church for its lack of practical wisdom in the administration of its trust for humanity, and the Unitarian pulpit, for its want of missionary enthusiasm, forgetting, as it seemed to some of his hearers, the self-sacrificing labor of ministers, men and women, who at distant outposts endure poverty and hardships and isolation for the sake of carrying the message of our faith into new fields. In the evening, the continuous rain thinned the audience, but "Our Missionary Opportunity" was discussed by Rev. J. L. McKesson of Elk Falls, Kas., J. R. Effinger of Chicago, W. G. Todd of Des Moines, and T. B. Forbush, of Milwaukee. The latter took occasion to reply to Bro. Scammon's strictures on the ministry, and maintained that what we needed to push our work along was more consecrated dollars from the laity; that as long as ministers were working in missionary fields on salaries entirely inadequate to their support, the lack of consecration could

not all be laid at the doors of the clergy. At the afternoon session, the following officers were chosen for the ensuing year. President, Col. O. E. Learnerd, of Lawrence, Kas.; Vice-Pres. Dr. Sarah C. Hall, of Fort Scott, Kas.; Secretary, Mrs. Mary B. Whitman, of Lawrence, Kas.; Treasurer, Mrs. Kersey Coates, of Kansas City, Mo. The Secretary of the Western Conference was the guest of his old friends and parishioners, Hon. Geo. W., and Helen G. McCrary.

Chicago.—The following condensed report of the address of Dr. Rose Bryan, on "Theosophy," before the Chicago Women's Unitarian Association, was received too late for insertion in *UNITY* last week. In reply to the question "What is this life?" she explained it was like a school day. At birth, which is our morning, we enter the school; at night, death comes as the closing of the session and we pass on to the higher grade. Theosophy teaches that we shall die as we live. If evil is in us when we die we shall take it with us where we go. Socialism, as generally understood, is a moral blunder. There are three planes on which humanity rests, The Physical, The Psychic and The Spiritual. The first-named, the lowest, is entirely selfish, the next is marked by a strong desire for the third, which is perfection. The transition from the lower to the higher can only be attained by individual effort. After death we may begin life on a higher key, but after a long sleep or rest. The course of nature runs in cycles. There is no sex in the spiritual. Children have a right to be well born. The mother is the house builder, and should know that the better the house, the better spirit will come to dwell in it. She called Christ a Theosophist. She spoke of Helen Blavatzky, and of her claims to having been prepared by Eastern sages to be the bearer of the truths of Theosophy to the Western world. Spirits who are in the lower or physical plane in the next world are constantly making the effort to come back, and this explains why spiritual manifestations are worth so little. Occasionally a higher spirit is drawn to manifest itself by the strong desire of a congenial spirit on earth. The summing up, or the practical application seemed to be that all true progress depends upon the affinities we cultivate. We should seek good, and in so doing we seek and find immortality.

—We have received Announcement No. 6, from the Secretary of the Chicago Institute for Instruction in Letters, Morals and Religion, telling its patrons and friends of the April Course of Home Lectures at the Chicago Architectural Sketch Club Room in the Art Institute. Two lectures of the course have already been given, the first April 2, by Rev. Jenkin Lloyd Jones. Subject: "Plus the Color. A study of the Angelus;" and the second, April 9, by Mrs. Ellen B. Bastin. Subject: "Some Geology of Chicago and Vicinity." The following lectures complete the April Course. April 16, Mr. E. S. Bastin. Subject: "The Dispersion of Plants." April 23, Mrs. Celia P. Wooley. Subject: "Voltaire." April 30, Mr. Henry O. Badger. Subject: "Henrik Ibsen." May 7, Mr. A. O. Butler. Subject: "The Myth of Prometheus." Tickets for sale at 173 Dearborn st., room 93, or at the door of the lecture room. —The Third Church celebrated Easter with special services. We have received no report of the day's exercises, but the mail brings us a dainty card, singing of life and love and hope from the pastor, Rev. James Vila Blake. —Easter Day was a happy one at All Souls Church. The singing of Miss Florence Hathaway, of Massachusetts, and Miss Carpenter, of Chicago, added to the interest of the occasion. Some fifteen or twenty were received into Church membership. The flowers, the happy faces and the tender words of the pastor deeply impressed the large audience which crowded the house.

Sioux City, Iowa.—A correspondent, A. F., sends the following account of an interesting event in Unity Church. April 2nd was a red letter day in the history of Unity Church, of Sioux City, it being its fifth anniversary. The spacious lecture room of the church was thrown open to the members of the Society, about 200 of whom took their places at tastily arranged tables. The regular annual reports of the officers of the church were read, and gave evidence of much faithful work. Especially creditable was the report of the Ladies' Circle, which had not only carried out a fine literary programme, but had also raised over \$1,100 during the year to apply on the new pipe organ, the Kavanagh concert having netted over \$400 of this amount. Following these reports was the election of officers and ministers. The beloved ministers, Rev. Mary Safford and Rev. E. Gordon, were again called to the church by a most enthusiastic unanimous vote. The church feels that its prosperous condition is greatly owing to their energy and ceaseless activity in all that concerns it and the high excellence of their pulpit work. Upon this happy close of the business meeting, the members did justice to the palatable supper and then took part in the anniversary programme which consisted of music and short speeches by representatives of the different church activities. After the greeting of the pastor a letter from Mr. Clute was read, and Dr. W. R. Smith, one of the oldest and most faithful members, responded to the sentiment, "Our Church." "Our Absent Ones" were tenderly remembered by the singing of one of our beautiful hymns. "The Sunday School," which has been doing such excellent work, was responded to by Miss B. Wakefield, its organizer and first superintendent. The members of the Junior Unity Club,

Fred Smith, Samuel Hoskins and Gertrude Ross, by their responses, did honor to the society, and the applause that greeted their efforts showed plainly the love and hope centered in the young people of the church. Mrs. Alice Fuller happily responded to the "Unity Circle;" Mr. A. L. Hudson, to the "Unity Club," and the Choir responded for themselves by a beautiful selection. Mr. G. R. Badgerow spoke for the church officers, while Maj. Cheney responded for the Morning Side Church, which has recently been organized. Beautiful words by the assistant minister on "The Faith we Cherish" then followed, and the meeting was brought to a close by the singing of a hymn by the society. The spirit of unity which pervades our church was strikingly manifested at this meeting, and we begin another year with the brightest prospects.

Iowa City, Iowa.—We see, by the Iowa State Press of March 19, in a report of the Commencement Exercises of the Medical Department of the State University, that Rev. Arthur Beavis, one of our worthy western ministers, was among the graduates receiving with his diploma the degree of Doctor of Medicine. The Press thus relates one or two incidents of the occasion: "When the class were ranged upon the stage, each with bouquets and baskets of flowers, Mr. Lischer, of the law class rose in his seat and cried, 'Three cheers for the doctors!' and they were given with an unanimity and vigor that raised the echoes. President Schaeffer conferred upon the class the degree of doctor of medicine, and their diplomas. Then as he stood, waiting for the class to file off the stage, there was pushed forward from the wings, a beautiful easy chair, as fine a piece of furniture as one might wish to see, and taking a place beside it, Rev. Arthur Beavis, of the class, addressed President Schaeffer, presenting him the chair in the name of the class of '90, as a token of their esteem for him as the head of the institution, and of their appreciation of his instruction in chemistry, under which they had so greatly profited. Mr. Beavis made a very eloquent and hearty little speech. The president was taken wholly by surprise and it was not the easiest thing for him to make answer of thanks, expressive of his feelings." A very pleasant incident of the commencement was the marriage of Dr. J. E. Garver, of Garrison, a graduate of 1889, and Miss Bessie James, which took place following the exercises at the opera house, Rev. Arthur Beavis officiating.

El Paso, Cal.—We note that our fellow-worker, Mrs. E. T. Wilkes, pastor of the Unitarian Church at LuVerne, Minnesota, is improving her time as she journeys on the Pacific coast. The El Paso Tribune of March 24, says: About thirty persons met in the hall over the post office yesterday afternoon at 4 o'clock, and listened to Mrs. Eliza Tupper Wilkes, a Unitarian Minister, who conducted an informal service. Mrs. Wilkes began by reading selection from the Bible and from modern authors followed by a brief prayer, after which she spoke for about twenty minutes on the nature and scope of the religious movement of which she is an able exponent. She said that the progress of scientific discoveries in recent years necessitated a material change in the views that had been held as to the origin and nature of things. Religious teachings must harmonize with scientific teachings. The speaker suggested that a "Sunday Circle" be organized in El Paso, as is being done in other places, by those who desired to study and discuss the subjects involved.

Mrs. Wilkes spoke in an earnest, womanly way that impressed her hearers deeply. She is a successful worker in the field she has chosen.

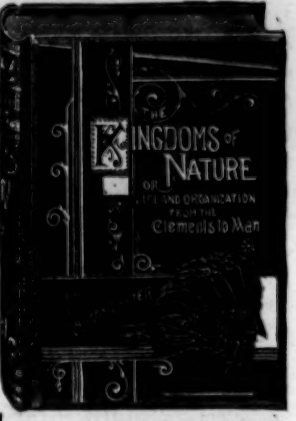
Quincy, Ill.—A neat little folded page has borne the Easter-greetings of the Unitarian parish to its friends, whispering into the ear some noble and uplifting sentences, among them the following: The faith which Jesus lived and the faith which he gave to the world was this: Live, every son of God, so truly, so divinely, that the ages shall find no fault in thee. Destiny is proud of her braves, whom she cannot subdue. She says to the man who has taken her blows without yielding his undaunted spirit: Thou hast been faithful in a few things; I will make thee ruler over many things. Find your meaning here, and adjust your life to the infinite harmonies by which it is enveloped and you will not talk about death. The terrible word will vanish like the morning cloud before the sun.

Decorah, Iowa.—The Secretary of the Western Conference spent Sunday, March 30, in Decorah. He was greeted by good congregations, the evening audience nearly filling the court room where the meetings are held. Rev. S. S. Hunting was called here in January to take charge of aliberal movement, and has had most encouraging success. The best people of the town are interested. Unity Church has been organized, and plans of lot-buying and church building are being seriously considered. We congratulate Mr. Hunting and the Unity household of Decorah, on the outlook before them.

Cleveland, Ohio.—The Order of Easter Service for Congregation and Sunday School of Unity Church is before us, an exquisite bit of work, consisting of hymns, carols, responses, a christening service and sermon, all printed in brown ink. The first page bears the imprint of the pretty church home, with appropriate words of greeting, and on the last page—the eighth—we have Tennyson's "Crossing the Bar," and a happy selection from Browning's "Epilogue."

Camden, N. J.—Unity Church, of Camden, announces four fortnightly lay sermons to be given on Sunday evenings in April and May, as follows: "Religious Ideals," by Geo. W. Stone, Esq., of Wilmington. "Myths," by Thos. B. Harned, Esq., of Camden. "Authority in Religion," by Dr. Edward Jackson, of Germantown, and "Ethics without God," by Joseph Mellors, Esq., of Philadelphia. It is a hopeful sign of the growth of religious life that so many of our laymen are ready to speak their word in the pulpit.

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THE NEW IDEAL, for April has 13 contributed articles—by Wm. M. Salter, B. F. Underwood, Wm. J. Potter, Rev. W. G. Todd, Rev. H. H. Brown, Rev. Geo. W. Buckley, Nellie Booth Simmons, F. M. Holland, and others. The topics treat of important and interesting matters in Ethics, Religion, Socialism, Literature. "Every page emphasizes the broad and scholarly method that guides the conduct of the Magazine." —Boston Times. Single copy, 20 cents. Address: *The New Ideal*, Boston.

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Thurs.—The heart giveth grace unto every art.
Fri.—Fair words gladden so many a heart.
Sat.—Wisely improve the Present.
—H. W. Longfellow.

A STORY OF A GARDEN.

Away back almost to the beginning of this century, the story which I am going to tell you dates. And the garden was not one of those beautiful green flowering spots in the country of which you will at once think, but it was in the midst of a great city, surrounded on all sides by long rows of houses. It was in the city of Paris, and it was called the Feuillantines. It was so extensive that it seemed to the children who went there to live "not a garden; it was a park, a wood, a region of country." These children who were named Victor and Eugene had never lived in the country, and this garden seemed to them of vast extent, and full of all the grand possibilities of life. Upon the day when they moved there, you would have thought that they had conquered a kingdom, so grand seemed the outlook of life to them, and so proudly and heroically did they carry themselves. They entered in and took possession like conquerors, and marched through it, viewing its wonders and its capabilities, with hearts swelling with emotions of the loftiest pride and pleasure. Every tree seemed to them a marvel—and there was a whole alley of chestnuts; every grotto was a hiding place for unknown treasures, every neglected corner where herbs and plants grew, was a source of ineffable delight, and the fruit which was abundant, a source of constant mental intoxication.

No children brought up in the country could appreciate their rapture. They found a novelty in the most every-day aspect of their new domain, and they considered it as necessary to make acquaintance with the tops of the highest trees, as with the paths and borders. The summit of bliss was attained when they discovered squirrels, they were fairly dizzy with excitement, and the charm of these new comrades never grew less. Bird's nests and ant hills were sources of intense excitement, and the pursuit of a small striped snake, seemed charged with consequences as great as the scaling of the walls of Troy, about which they read at night. For the boys after the first few days were not allowed to spend all their time in the old garden, glad as they would have been to do so. They went to school, and in the evenings studied their lessons at their mother's side. Their father was a General and now off to the wars, and their mother, Madame Hugo, was a strict disciplinarian, and required good work at their hands. But they had many hours for their new possessions, and soon made the remains of a ruined chapel, which stood in the remote corner of the garden, their principal headquarters. This garden had once belonged to a convent, but in one of the revolutions for which Paris was then famous, it had been taken from the nuns, and was now private property. One day when Victor and Eugene returned from school they found that they had a visitor, a very unusual thing with them—for since their father's absence their mother led the most secluded of lives. The boys were not very well pleased with the prospect of company. They feared it might restrict their freedom, which was a priceless boon to them, since they had entered this new home. But the old gentleman to whom they were introduced seemed very pleasant and agreeable, and as they were soon allowed to run into the garden, they concluded to accept him as a friend rather than an enemy. After a few days they grew accustomed to him, and before a month was over, were very fond of him, for the old General had come to stay, and was now as one

of the family. He was, almost at once, shown all the wonders of the new place, but only the old chapel specially interested him. This he viewed from the first moment with extreme interest, and soon announced his intention of lodging there. He said he was an old soldier and not fond of brick walls—he preferred the open air and always liked to see the stars from his couch at night. To the surprise of the boys their mother consented to this peculiar arrangement quite readily. This chapel was almost a complete ruin, and the boys thought it dreadful that an old man should sleep there, and were quite indignant at their mother. They also felt some amazement and indignation that they should never be allowed to mention that they had such a guest to any one, and they observed that whenever the door bell rang the General immediately left the drawing-room. To their knowledge not one of the few callers at the house had ever seen this old friend. Their mother had been very stern in her commands that they should never mention his being there, but she had given no reason. They were accustomed to such strict obedience that they were never tempted to speak of him, but they treasured a sort of resentment against their mother for her pride, as they had settled in their own minds that this must be some poor relation, of whom she was ashamed. This thought made them double their devotion to the old General, and when he really moved into the old ruin, and seldom went to the house except for meals, they were deeply grieved, but devoted all their young energies to making him comfortable and happy there. He was a capital companion, and the boys never wearied of his society. His stories were an inexhaustible mine, and many of their evenings were spent in listening to them. Then he knew how to do everything and could help them in all their undertakings, and suggest a thousand new schemes for their recreation. They had known little of their father, as those were troublous times for France, and he was almost always with the army. So the old General soon came to fill that large part in the boys' hearts which naturally belonged to their father. They worked diligently to fit up the room in the old chapel, which had been a sacristy, with something like comfort. They carried thither a bed, a table and some chairs, though the General said he required nothing but a blanket, and they sat with him there, much more than with their mother. They noticed that their friend never went out of the garden, never even entered the court, and that he never received any letters or had any calls. As time went on this struck the boys as very peculiar, but with the tact of well bred children they accepted these things without question, and soon ceased to invite or urge him to go abroad with them into the streets. They noticed that he liked books, and they furnished him as many as they could, for the Hugo dwelling did not contain a great many—and they brought him the paper in which he was more interested even than in the books. All this went on for a year and a half, and the General became an accepted part of the family life, while the children had almost ceased to wonder and speculate about him. But one morning the General did not appear at breakfast and the boys ran to the chapel to see if he was ill. He was not there. They searched the garden in vain and came in to inform their mother that their friend was gone. She did not seem very deeply surprised—but much disturbed. "It is time for you to know, boys, who our guest was, and where he has probably gone. General Loharie has been long proscribed by the government for political offenses, and he has been in hiding here all this time. He has been led to believe now that he will not be prosecuted by the Emperor if he goes abroad, and in spite of my advice he has probably taken the chances. I have the most lively fears for his safety. She was, indeed, much agitated, and the boys mingled their

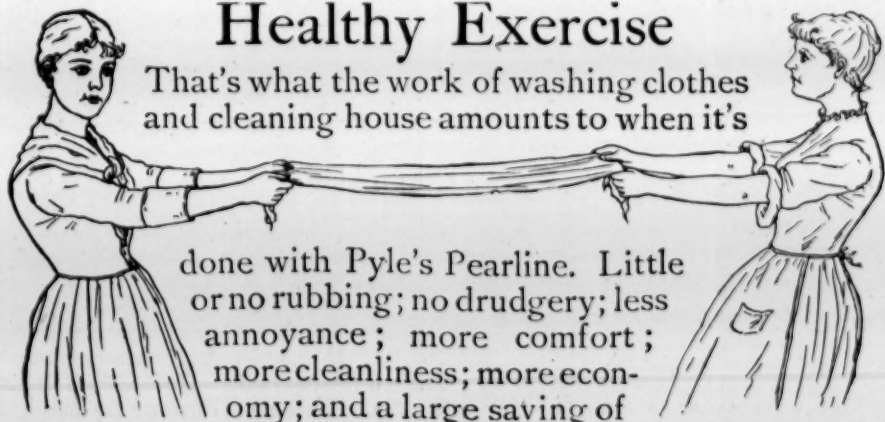
tears with hers. After a time she told them the General's story. Gen. Loharie was one of the finest soldiers of the Army of the Rhine, and had done his full share in making the wonderful success of Napoleon in those early wars. But he had incurred, in the fulfillment of his military duties, the displeasure of Leclerc, who was brother-in-law of the First Consul, and he had prejudiced the mind of Napoleon against Gen. Loharie to the extent of refusing him promotion after the battle of Luneville. Loharie had been named major-general by Moreau on the battlefield of Hohenlinden. But Napoleon refused to ratify the appointment—which excited the indignation, both of Moreau and Loharie, to the extent of plotting against him. Their enmity becoming known, they were, of course, in instant danger. Moreau left France, Loharie was condemned to death for contumacy. But he had succeeded in concealing himself, and it was now several years since he had been in hiding, sometimes with one friend, sometimes with another. His escape from the well trained police of Paris had been almost miraculous. But he had warm and very influential friends who risked their lives for him, and so far he had been safe. But Napoleon was not above doing by treachery what he could not achieve by open and active enmity, and now Madame Hugo feared their friend had been taken by a stratagem. Gen. Bellavesne, who was one of Loharie's oldest friends, had been approached by the minister of police, who had given him the most solemn assurances that the government had dropped all idea of further molesting Loharie, and who had declared that the man so long condemned to darkness and secrecy, might now safely walk abroad if he would. Madame Hugo had advised Loharie strongly against believing these protestations, and the evening before he had almost promised her to remain in the friendly shelter of her home. But the assurances had been so strong, so unequivocal, and from such an authoritative source, that the temptation had been too great, and probably their old friend was

already in danger. The boys were excited almost to the pitch of frenzy by this recital. Suddenly the door bell rung, and Loharie appeared before them. "Congratulate me," he exclaimed "I am a free man, I am recalled to life." He had indeed received personally such assurances from the authorities that very morning, yet he was hardly seated at breakfast with his friends, when there was another ring at the door. "Gen. Loharie," said an officer entering the room. "I am he." "I arrest you." They hardly gave him time to say farewell to his friends. He was dragged away and cast into prison. The grief of the boys was for a long time inconsolable, and their hatred of Napoleon was intensely bitter, although their father was still one of his generals. A long time after this, they heard that the general was condemned to death for plotting against Napoleon in prison, where with two other friends, he almost succeeded in bringing on another revolution. He was shot in due time and the little family at the Feuillantines never saw him again. It was thus that the education of Victor Hugo, the greatest Frenchman of his age, began in regard to the tyranny of the Bonaparte family. He never forgot its lesson, and he hated tyrants and loved freedom with all the ardor and violence of his nature, throughout life. He became a great power in the world for the rights of man, striking always the strongest blows for freedom and humanity—but suffering much for the causes he espoused, during a large portion of his life. His life too was often in danger in later years, and he knew what it was to hide, as had Gen. Loharie, and to escape from France in disguise. He suffered banishment for many years, but finally returned to France in triumph when the new Republic was proclaimed, and was its most honored citizen to the day of his death. His story makes all who read it, hope the dark days of France are at last over, and that she may now enjoy that freedom which she so long sought, and which was for so long a time denied her. *Vive le Republique.*

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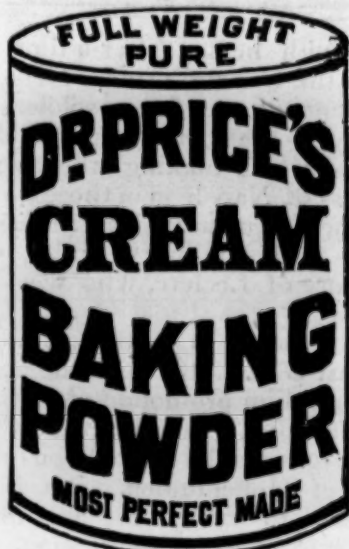
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